THE INQUIRER
INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD
ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP
ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER
No. 6016 Saturday, October 26, 1957 Price Threepence

THE HIDDEN HAND

SUDDENLY Syria is on the world scene, crisis marked all round the country: and what the trouble is about it is impossible for even the best-informed observer to find out. That Turkey should want to attack Syria seems, on the face of it, absurd. Russia is Turkey's neighbour and to suppose that the powerful neighbour would not intervene whilst there was a war, preventive or otherwise in the south, is surely not Turkish thinking. Yet apparently there is enough movement on the Turkish-Syrian border to call for a United Nations' inquiry, and enough of a "crisis" to provoke an Assembly debate. What actually is taking place, or is nothing untoward taking place, between Syria and Turkey? Somebody, of course, knows. But it is not possible for the general public anywhere to know.

What is the object of Russia in making Syria her satellite? This on the surface seems as clear as daylight. It gives Russia a footing in the Middle East. But why? The footing is of use only in case of war. The Middle East could only come under Russian control through war. And in the latter contingency control or lack of it seems to be unimportant. Unimportant because, if it is to be a ballistic missile war, nothing that is happening in the Middle East is likely to be comparable to what is happening in Russia. It must be assumed that the Russian leaders, ideology or no ideology, do not want war. Why then a manufactured crisis? And when this crisis is over why another one somewhere else, with Russia, America and Britain likely to be involved?

Sending an Ambassador

A clue to the answer to these questions may be found outside the Middle East. Yugoslavia is to send an ambassador to Eastern Germany. This decision was taken after a friendly visit by Marshal Zukov to Marshal Tito. The two marshals, it may be guessed, got on so well together that a friendly diplomatic gesture seemed to be just the thing. In any case what point is there in being a very important marshal, as Marshal Tito is, unless one takes a hand in important diplomatic moves? Why talk over world affairs with Marshal Zukov without showing that a move can be made in them, by oneself, next day? All this kind of thing took place before the war among the very important people then. Important people, particularly those who have to give no account of their actions, behave like that.

It is unlikely that anybody in Yugoslavia knew that an ambassador was to be sent to Eastern Germany until they read it in their papers next morning. Why should they know? They are not important. They have not the secret information, neither can they take part in the inner councils of the handful of people who hold these councils in various quarters of the world.

The Checker Board

Above the heads of all the unimportant people the very important people carry on with their extremely important plans and manoeuvres. It is likely that, for a few hundred professionals (and not only in Russia), the Middle East is a kind of checker board, on which must be played the important game of power. No one can stop them. No one is allowed to know what is taking place. Only those with "information" can take part. There are risks. A situation may be created in which the information can be kept secret no longer, and then the general public in one way or another may take part.

A "crisis" may be a part of the game, or a "crisis" may suddenly come about by your opponent being momentarily too smart for you. Then you draw out in one way or another, taking all you can with you in diplomatic kudos, and getting ready to strike your opponent so that you may obtain a triumph at another time at another place.

It is literally true that in one way or another comparatively unknown as well as very well known men are engaged in this perpetual activity, as literally true as unknown men are trying to get rockets and other strange devices into the air—or beyond it. This fantastic game is played out solemnly by men who know no other kind of world; and few people question it, or find anything odd or dangerous about it.

There was a time when kings looked upon their lands and the people in them as their private property. The kings, as between one another made their decisions or concocted their wars. The kings have vanished but other men have taken their places, sometimes other small groups of men; and all the publicity of Press, radio, and frequently democratic institutions, cannot prevent the appointed ones from behaving as they think they should.

Something Can Be Done

Something, it must be thought, can be done about it. It is being done. Men, ordinary men, have the urge to live by law and public control. It is probable that the future will look upon this age as not the age of the satellite or any other scientific marvels (who now remembers with marvel the first steamship, or the first aeroplane to cross the Channel or the Atlantic ?) but as the age which created a law of nations in the teeth of every conceivable human weakness and difficulty. The United Nations Organization is now as surely built into the life of nations as those men who look after what they deem to be the interests of their countries outside their countries' borders. Law, partly, has these men in its grip. Under cover they can carry out what they deem to be their countries' interests but, sooner or later, they have to come out into the open. A "crisis" now is invariably a world affair, and there are men waiting, and masses of disinterested people, who are proving, through the United Nations, inadequate and painfully human as it is, that the hidden hand cannot exactly get away with it.

THE GENERAL ASSEMBLY PRESIDENT'S MESSAGE

(The following message has been sent to all congregations of the General Assembly of Unitarian and Free Christian Churches to be read from the pulpit on "General Assembly Sunday", October 27.)

TO all our ministers and the members of our churches allow me to send on behalf of the General Assembly cordial greetings for Assembly Sunday, October 27.

We may well feel on this occasion renewed hope and an inspiring sense of re-consecrated purpose. 1957 will go down in our history as a memorable year.

The new Essex Hall now uprising symbolizes for us all a substantial achievement and a decisive resolution for advance. Likewise it proves—by no means for the first time—the generous spirit that animates our Body. It shows the value we set upon our Faith.

To-day—Assembly Sunday—we have the opportunity to demonstrate these facts again. It is customary for us to mark this occasion by special offertories, to further the Assembly's work. Let us determine this year that the result shall be a record. Let us in this way celebrate the occasion and hearten those who carry on for us this vital service.

Never was our witness for truth, liberty and religion more urgently needed. To this end only our main organization, The Assembly—can unite us in strength! In these things we shall all agree.

When, therefore, the collection to-day is taken, or when you send your further donation to the church treasurer, I am sure I may leave this financial responsibility in your hands with complete confidence. Meanwhile, to every church and group among us here and overseas I should like to send my personal message of good cheer, assured faith, and sincere good wishes for the future.

J. P. CHALK,

President.

THE NEW TESTAMENT AND MODERN SCHOLARS—II.

"THE FOUR GOSPELS IN 1957"

By A. B. Downing

THE Dead Sea Scrolls still give rise to acute controversy, but at the Oxford Congress there was less disagreement about the quite astonishing Coptic documents which were accidentally unearthed by Egyptian peasants in 1945. Like the Dead Sea Scrolls these important manuscripts, which belonged to the library of a 2nd century heretical Christian sect, underwent many vicissitudes before scholars were able to study them. Eventually, they found their way to the Coptic Museum in Cairo, but it is only within the last few months that the Egyptian authorities have allowed competent scholars to see them. They are regarded as being of outstanding importance, dating from a period when primitive Christianity had to defend itself, sometimes fanatically, against an early distortion of the Christian message. Christianity has always had its deviationists. So far we have mostly known about them only from the Christian Fathers whose main interest was to tell us where they went wrong without quoting from them accurately. These early heresies are very important. Some indeed go back to within a short time of the death of Jesus. Hence they are not to be despised as potential vehicles of the truth about the origins of Christianity. It is now tolerably certain that one of the new manuscripts is nothing less than the Gospel of Truth referred to in disparaging terms by the great Church Father Irenaeus, who wrote about A.D. 180. It seems possible that this gospel was written in Rome about A.D. 140 and that what has been found in Egypt is a Coptic translation of the Greek original. This will throw fresh light on the development of early Christian ideas and it has already made the experts think again about opinions hitherto accepted.

★

Of more immediate importance for the study of the Gospels is the Coptic Gospel of St. Thomas, which has been examined for the first time by scholars this year and which was reported to the Congress by Prof. Quispel of Utrecht. This Gospel, according to Dr. Quispel, may very well contain hitherto unknown sayings of Jesus, preserved by Jewish Christians who continued to live in Palestine after the Fall of Jerusalem in A.D.70 though they remained cut off from the Gentile Christian world which produced the Church. Some of these sayings found their way into certain ancient translations of the Gospels, but were lost in the main tradition. Prof. Quispel argued that we now have an original collection of these sayings which goes back to a very early date, translated from the mother tongue of Jesus into Greek and then into Coptic. The argument was very complicated and I have to confess I missed a good deal of it. We shall have to wait for articles which are at this moment probably being written. But it was distinctly exciting to hear about this for the first time. It is quite clearly not beyond the bounds of possibility that some of the sayings of Jesus preserved in our present gospels are in fact, in some cases, distortions of still earlier originals, some of which (from Dr. Quispel's examples) seem to make much better sense. Though whether faithful Christians will follow him in his suggestions is another matter!

A highlight of the Congress was the appearance of Dr. A. M. Ramsey, the Archbishop of York, who gave a paper on "The Gospel and the Gospels". The occasion was presided over by Dr. Heenan, the Catholic Primate of Liverpool, who was as wittily aware of the rarity of the event as his opposite number. Dr. Ramsey gave an extremely powerful address, the burden of which was that while it was a hopeless quest to seek to write a full biography of Christ, at least the partial and highly significant outlines of a life were to be found in the New Testament—a view with which I imagine only an anticlerical iconoclast would seriously wish to quarrel.

Considerable space was given during the Congress to the problems of the Fourth Gospel, so different as it is from those of Matthew, Mark and Luke. Its origin is still shrouded in mystery and the real purpose of its writer has been much argued about. The Dutch Professor, Van Unnik, argued for the view that it was intended as a missionary tract seeking to convert Jews resident outside Palestine. It was not written either to deepen the faith of people who were already Christians or to answer the criticisms of Jews who regarded Christianity as an aberration, as some have held. Here again the debate will certainly continue. What is of interest is that fresh attention is now being given to the problems of John's Gospel, certain themes in which are found to be echoed in some of the Dead Sea Scrolls. A new early manuscript of the Gospel has also been discovered in the Bodmer Papyrus now in Geneva. All this has given new impetus to the study of this much debated fourth book of our New Testament.

One left Oxford with the vivid re-assurance that the writings of the New Testament are far from being forgotten in the modern quest of the ancient world or abandoned as a speciality of interest only to the traditional Churches. Christians themselves are studying them with ever sharper instruments of scholarly inquiry and in the world of to-day there are learned men about who are far more concerned to solve the historical problem of what really happened in the first century of the Christian era than to prove the truth of any preconceived notions. Our own little movement in England is regrettably perhaps too concerned with the problems of its own survival for it to do much in the way of making scholarly contributions of its own. But let it never be said that Unitarians are no longer interested in the pursuit of learned inquiry and, above all, the fruits thereof. We can still usefully remember the words of William Bradford, one of the Pilgrim Fathers: "After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, secured convenient places for God's worship and settled the civil government, one of the next things longed for and looked after was to advance learning and to perpetuate it for our posterity, dreading to leave an illiterate Ministry when our present Ministers shall be in the dust".

I make one practical suggestion. The members of the Hibbert Trust would surely be performing a useful service if they helped and encouraged ministers to attend Congresses of this kind, especially in these days when, as it seems, few if any suitably qualified candidates are presenting themselves for Hibbert Scholarships. Four days at Oxford is perhaps no substitute for a year at Harvard, but it is better than nothing!

UNLUCKY JIM

By L. Baker Short

CIRCUMSTANCES have led me in recent times to read quite a number of lives of prominent Unitarian ministers and laymen of the 19th and earlier centuries. I therefore heartily agreed when a few weeks ago *The Inquirer* reviewer of the new life of Harriet Martineau wrote of the "giants of the Unitarian movement of the nineteenth century", most of whom are "buried in the tombs of psychological neglect. Their greatness and depth as men and women are still unknown. They are, even for contemporay Unitarians, mostly period pieces". The trouble is that the old accounts of them are so pious and sanctimonious that they are made into perfect plaster saints, and are not revealed as flesh-and-blood human beings with all kinds of imperfections like ourselves. One is given the impression that they had no faults or failings. But because we know that none of us is perfect, this hagiology defeats itself. One cannot have real sympathy with, or interest in, those who are made to appear so holy and so utterly different from ourselves. If only they had occasionally gone mad and beaten their wives! Only when they are revealed as truly human shall we also appreciate their greatness.

James Martineau is a case in point. As a youth I was always overawed by his marble statue serenely presiding over the library of Manchester College. We subconsciously thought of him as St. James! What a pity we could not have thought of him sometimes as Unlucky Jim! It would make him so much more real and human, and make us so much more interested in his real greatness. For there is nothing sacrilegious or shocking in such an attitude. We know indeed of his prolonged quarrel with, and estrangement from, his sister, Harriet—and of his scathing attitude to his sister's belief in hypnotism. But for the latest biographer of Harriet to describe this as the only "mean-spirited act of his life" and to call him a "saintly man" is not helpful to true appreciation and understanding. It is too near to beatification.

★

Harriet's biographer is much nearer when she calls James an "eagle". He was often from his heights prepared to swoop down and pounce upon a victim if he strongly disagreed with anyone, or if anyone seemed to give him cause for offence. He was highly sensitive and easily hurt. But this biographer comes nearest of all—and certainly makes him most human—when she describes him as "haunted". For we can have sympathy with a haunted man. Unitarians may not have used the word "haunted" concerning Martineau, but Carpenter, in his life of him was certainly conscious of this quality. These are some of the things that Carpenter says of Martineau's religion. "The religion that lay enshrined in the 'ever-present soul of man', was necessarily a religion of individualism; and the stress laid on endeavour indicated its ethical character. It dwelt in the solitude of each responsible agent". "He spoke of himself once as having 'a mind with more care of conscience than full joy of faith'. This 'care of conscience' never left him". "James Martineau realized the failure, rather than the rapture, of endeavour. Christianity was to him 'an unutterable sigh after an ideal perfection', and its devotion one long-drawn 'wail of penitence'." "In the inmost room of conscience, God seeks you all the while".

No doubt there is something "saintly" about Martineau's religion. But such hypersensitivity of conscience—being so "haunted"—does not make for sweetness of nature or make one easy to get on with. And so one must look for the human side of the saint. The "haunting" made him "touchy"—it also made him lonely, uncertain of himself, grateful for any sign of human sympathy or fellowship. In other words, it made him human—not St. James, but Unlucky Jim with a spiritual burden and an inward unhappiness.

★

Something of this comes out in the gift of unpublished manuscripts which John R. Mathieson, of Glasgow, made a little over two years ago to the library of Manchester College. Mr. Mathieson is the nephew of the former Rev. J. Robertson, who, starting as a Glasgow bookseller, became a Unitarian minister in England through the influence of the Rev. Henry Crosskey when the latter was minister at Glasgow. (Robertson was, incidentally, a minister in England of the youthful Henry Williamson, who became the founder of the present Dundee Unitarian Church.) Among these letters are several written by Martineau to Robertson, as well as some from the other members of the Martineau family.

The earliest of these letters of Martineau was written in February, 1856, while he was still in Liverpool, a year before his removal to London. And how good it is to see that he has enough human vanity to write above the address of several of these letters—"Prof. Martineau". Evidently he was very proud of his position as a part-time lecturer at a theological college. In the letter in question he is descending like a ton of bricks on the head of the unknown little Unitarian minister, Robertson, for having reprinted in a Glasgow Tract two Lectures on Infallibility from Martineau's "Rationale of Religious Inquiry", apparently without the great man's permission. Martineau was particularly anxious not to be considered as associated in any way with Holyoake, the secularist, for associating with whom young Henry Crosskey at Glasgow was much attacked about this time in the pages of *The Inquirer*. But alas! for Unlucky Jim, he has to admit in his next letter that he *had* given Robertson permission to reprint. "The facts had quite escaped me. . . . Having declined to reprint the Rationale, which is now run out, I was at first a little annoyed at seeing these lectures advertised. But I see it cannot be helped". How good to see that the great man is human enough to be forgetful, fallible, and annoyed!

★

Some years later, in 1864 and 1865, when Martineau is now established in London, he gratefully acknowledges Robertson's support in the controversy over the modernisation of Unitarian theology, a controversy which brought a great deal of unpopularity to Martineau. It wins one's sympathy to find the great man sensitive to such unpopularity, grateful for allies, and admitting to self-distrust. In September, 1865, he wrote to Robertson: "Your words of concurrence and approval are a source to me not only of pleasure but of strength: for a certain self-distrust always lays me open at first to an overpowering impression from the confidence and dogmatism of an opponent; and I half-believe whatever is said against me, till I have had time to recover from the blow”.

In an earlier letter of January, 1864, he thanks Robertson for his sympathy over another Unitarian controversy of 1859, only regretting that Robertson had been afraid to express the sympathy at the time. “The universal disapproval with which I was visited at that time disheartened me not a little, and determined me to withdraw as much as possible from all ecclesiastical relations, and spend myself entirely on the limited sphere of duties to which I was pledged. It would have cheered me to know that, behind the angry noise, there was a share of supporting sympathy”. How much more lovable and human is Martineau as Unlucky Jim than as St. James!

In this same letter the great man reveals another likeable trait—a certain humility, a sense of his own limitations. He is thanking Robertson for the gift of a volume of Robertson's sermons to working men. He goes on: “The power of effectively addressing working men is one which I honour and admire all the more, from my own conscious deficiency in it: and there seems to me no higher function to be performed in English society than that of quickening with healthy thought and pure sympathies the life of daily industry”.

Last of all in this series of unpublished letters is a little note from Mrs. Martineau to Robertson regretting that the great man cannot preach for him on the Sunday because he has a “tummy” upset. Unlucky Jim! But how winning to know that he suffered as other mortals!

It is good that we should revere him as St. James. But it is even better that we can feel affection for him as Unlucky Jim.

FROM MY JOURNAL

By “Simplicitas”

YOUNG Mr. and Mrs. J. are fine young folk who would never buy a dog without buying a book about dogs. Now they have a baby they have a whole shelf of books about babies. When I called to-night to check the arrangements for Angela's christening on Sunday they pointed to their row of baby books and said they had found nothing suitable for free religious folk to use in training a child in religion. I was sorry, as I have often been sorry before, that our religious department has produced nothing appropriate. I spoke briefly of the very few truths my wife and I had in mind when our children were young. I said we tried to give a sense of the wonder of God's all-pervading life. If we found an abandoned flower we picked it up to cherish it because it was God's life and loveliness. If a worm was making its slow way across a dry road we helped its progress for it was God's. When night-time fears were evident my wife would add softly with her goodnight kiss, “We are always with God”. Kindness and considerate love we taught often by ourselves being exceedingly thoughtful for the comfort of their dolls. We left the day-school to retail the less important stories of the Bible but made our rational comment on their more extravagant aspects. “But you've got to feel awfully religious yourself to do all that”, said Mrs. J. when I had finished. Alas! living religion is something no one can get out of books!

★

The Fraternal drifted yet once more to-day into a discussion of our waning Unitarian influence. Once more someone trotted out the hoary saying that the orthodox churches have “stolen our thunder”. Our nineteenth-century pulpit giants gave their thunder away free, gratis and for nothing. They meant it to penetrate the orthodox fastnesses. Now that Darwinism and social righteousness echoes from every pulpit should we not rejoice at our influence? There are no patent rights in the Light. The light lighteth every man.

Y., our secretary, told me to-day he wished I'd be more outspoken in the pulpit. He said he knew I must belong to the X party and he wished I'd have the courage of my convictions and say so. I reminded him that it is my policy to keep politics out of the pulpit and that any resemblance of my religious principles to the programme of his particular party was entirely accidental! I reminded him how bitterly he has spoken against my predecessor's preaching because he openly favoured the rival party. Y. went away sorrowful, for he would so much enjoy having me offer a weekly approbation of his political opinions. It is so much more pleasant to hear about the regeneration of society than to face the problems which belong to the regeneration of oneself!

★

Our new member F. is the son of an Anglican rector and he said after service to-night with what sense of excited adventure he comes to worship with us. He continued to attend his father's services long after his own religious ideas had developed, and he worshipped in a depressing aura of guilty doubt. Now even if he does not agree with all that is said, he knows he can pursue his thought on his own lines and no one will challenge his freedom to do so. He said it was as though a load had been lifted from his spirit.

CORRESPONDENCE

Letters should be addressed to the Editor, “The Inquirer,” 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Correspondence on “The Divided Inheritance” and other subjects is held over until next week.

On Worship

SIR,—Being away from home just recently I was unable to see “Your Contributor's” comment on my letter. I am sorry I failed so completely to make my meaning clear, for he has completely misunderstood me. For over a year in our chapel we have been holding a fortnightly discussion circle on religious matters in order that we may get to know each other's approach to worship, prayer, and religious activity of all kinds. I am very much concerned with those who have rejected the old symbols, and believe it is most important to understand why, and to meet their needs. I never said that “Father” is my particular symbol for God, as “Contributor” suggests. It isn't. As I did say, it is one among many symbols, and I use many symbols in my language of worship. Probably “Eternal Spirit” is the commonest—I have never asked any one to count! But as Mrs. Dickin so well points out, it is for me a matter of integrity. If “God” for me includes attributes which we associate with personality as its highest human level—e.g., care for individuals—can I honestly lead in worship by pretending that I think otherwise? So “what I am trying to do” in worship is not “trying to get my congregation to see things my way”. I don't expect them to at all. But can I not expect them to share with me in opening our hearts before the Eternal Spirit (whatever “He” or “It” is)? That is what they tell me they do, at any rate.

I think our misunderstanding has arisen entirely over the use of the word “aim”. To me, “aim” is an unsuitable word to associate with worship. As I understand worship, however we may choose to worship, Quaker silence, or liturgical prayer—we are not “taking aim”, either at “God” or at our congregation. We are just opening up our hearts and minds together. We can be conscious of differences of approach intellectually, but both emotionally and creatively we may come together. That is my experience.—Yours,

Altrincham *Arthur W. Vallance*

Worship

SIR,—I am afraid that “Your Contributor” in his letter published in your issue dated October 5 shows that he has not grasped the point of my previous letter.

In his original article, he suggested that human beings worshipped God because they felt that He demanded it or because of favours they thought they would receive in return. This may be true of some persons, but I tried to show that it is not the highest form of worship.

I used my illustration of human love as an analogy, but I cannot accept “Contributor's” contention that only the “usual” few love their nearest because they can't help it. We may find difficulty in putting our love into practice—we may often hurt those dearest to us—but is "Contributor" prepared to state categorically that love of wife, parents, children is not a "natural" thing? On the contrary, when we hear that parents have been cruel to their children, is not our first reaction to say that it is "unnatural"?

Furthermore, I would be the last to say that any man can say exactly what God is. We have but glimmerings and we find these (as I said in my previous letter) in our feelings about the mystery, wonder, and beauty we find in the Universe. All persons have these feelings at some time in their lives and surely here we have a point of contact with those outside the churches.

It would be a mistake to think (as some of your contributors seem to think), however, that these "outsiders" are all atheists. My own experience bears out a recent Gallup Poll that most people have some religious belief, but have little use for organized religion. And by organized religion they mean that of the orthodox churches. I believe that they would be prepared to join the Unitarian movement if only they knew more about it, in many cases. It is not our Worship that needs watering down, but our publicity hotting up!—Yours,

London, N.10 *J. Robbins*

SIR,—I read the leading article of September 21 (on Worship) with much joy. But it is perfectly natural that the point of view expressed in it should be criticized as it is in two letters printed in the issue of September 28.

May I simply say this? With the best will in the world, I cannot with any true conviction repeat even the first article of the creed: "I believe in God". Yet for me the religious cultus is an indispensable delight without which life would lose most of its colour and joyousness. Maybe in theory this ought not to be. All I can say is that it is so. And it is because I cannot believe that my experience is unique, but must surely be shared by hundreds, not only within the Unitarian fellowship but also among those in more orthodox religious groupings that I write this letter.—Yours,

Leeds. *J. S. K. Patrick.*

Warrington Academy

SIR,—Mr. Baker Short will be pleased to hear that part of his wish has already been fulfilled. Warrington Municipal Library has reprinted, from the *Monthly Repository*, William Turner's account of the Warrington Academy together with his list of students. The list has been revised from the original register and an admirable index has been added. The cost is 6s.—Yours,

London, W.C.1 *Roger Thomas*

The Chamberlain Family

SIR,—Your correspondent, Mr. J. H. Rogers, is mistaken in thinking that Mr. Neville Chamberlain was a member of Unity Church, Islington.

His elder brother, Sir Austen Chamberlain, was, however, a subscribing member for many years, until his death in 1937.

Their grandfather, Joseph Chamberlain, who lived in Highbury Place, Islington, and died in Birmingham in 1874, worshipped at Carter Lane Chapel and was a subscriber to the fund for building Unity Church, Upper Street, Islington, in 1862.—Yours,

London, N.1. *W. H. Hall.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 1s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7286 Editorial: EUS. 2912

NEWS REVIEW

EDINBURGH 1957

A Holiday Course

This account of the Edinburgh Holiday Course for Sunday School Teachers has been taken from three independent reports sent to the Secretary-Host, the Rev. G. L. Clarke. The course was the first to be held in Scotland, and both the generous hospitality and the beauties of the country were enjoyed by those who "crossed the Border" for the week August 3 to 10.

An official welcome to Scotland was given by Mr. C. McKay, of Edinburgh, following that given by the host, during which he conveyed the greetings and good wishes of the Rev. Dr. R. W. Wilde (S.S.A. President), the R.E.Y.D., and the N.S.S.F. At the close of the course thanks were expressed to the committee and members of St. Mark's Church and to Mrs. C. McCathie for their help and co-operation in making the week possible, and the highest praise was given to the secretary and staff of the Manor Club for their thoughtfulness, care, and service.

The Conference from the "Welcome" to the final Epilogue was full of interest and variety. Unlike so many similar gatherings, there were no long spells of time when delegates are at loose ends and are attracted to outside interests. Variety was the keynote of the week. But there were the critics who thought "more time might have been given to group work at the expense of general items. We should like more examples of actual teaching methods . . . if that would be possible". This is significant in view of the fact that during the week more time was spent in groups than at any previous school, and suggests that some may find the intimate, informal group-work of more value than more formal talks.

*

The "Self-teaching Lesson" on the Sunday morning, arranged by the Rev. E. B. Short, was most helpful and instructive, and for this some of the children of St. Mark's were joined by visiting children to make a "model class". This led to the demand in all the group reports for demonstration services, lessons, story-telling sessions, etc., in future schools.

The evening talks by the staff were both instructive and entertaining. The Rev. K. Sherratt's description of Sunday School discipline was so true of many, the outcome may be the removal of pianos and similar furniture from positions which make access to galleries (if any) too easy. Another evening session which stimulated much discussion was that on "The Place of Worship in the Sunday School", by Miss Railton, which was followed up by questions later in the week at an impromptu "Brains Trust", when the staff formed the panel. Miss Eden's "The Sunday School Anniversary" made many Lancashire people think hard and long.

*

Owing to the failure of the Post Office to deliver a letter, the members of the course were unable to hear the Rev. Jesse Cavileer speak on "Religious Education and Methods of Teaching in America". This was very much regretted, as many looked forward to hearing "the American point of view", and it would probably have corrected the balance of the programme in which one group found "there was too much emphasis placed upon Biblical teaching". The questions of Bible teaching and the relationship between day and Sunday School teaching were discussed in a paper by the Rev. A. E. Potts. A summary of his talk was distributed and it was suggested later that in "future courses, lecturers in general subjects should submit for pre-discussion a summary of their lecture in order to stimulate discussion and clarify the issues". One of the most profitable general sessions was that on "Books", by the staff. Thumbnail reviews were given by members and students noted titles, publishers, and prices of helpful books; enquiries added more.

Following the group and staff reports on the final evening it was agreed that all the suggestions made should be sent to the R.E.Y.D. in the hope they may help in the planning of future courses.

*

On the social side the members were greatly indebted to Mr. Ian Anderson, whose talk on the Saturday evening on "Round and About Edinburgh" suggested many worth-while visits during the free afternoons, and who acted as guide on the day trip to some of the famous lochs and the Trossachs. In spite of the heat, the visit to the Edinburgh Crystal Company was fascinating for those who had never seen glass-blowing before, and every operation was watched with interest, whether it produced a cocktail glass, a salad bowl, or a television tube.

The staff consisted of Miss E. Eden (Primary), the Rev. E. B. Short (Junior), the Rev. K. Sherratt (Senior), with Miss F. Railton and the Rev. A. E. Potts as visiting speakers, and the Rev. G. L. Clarke, honorary secretary, Systematic Instruction Committee of the N.S.S.F. as secretary-host.

One member "who had returned to the N.S.S.F. Conference after a lapse of years was delighted to find the same spirit of earnestness, enthusiasm, and determination to overcome difficulties as in the past". And this Holiday Course was something more than just a week of listening and talking, note-taking and questioning, sightseeing and souvenir-hunting—"working together, playing together and praying together, this was fellowship at its richest and best".

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

THE ARNOY EXPEDITION

By Keith C. Treacher

(Minister of All Souls' Unitarian Church, Golders Green, London, and Leader of a nine-man expedition into the Arctic Circle.)

ON July 27 last nine people sailed from Newcastle to the island of Arnoy. They were on a Youth Leadership Course sponsored by the Unitarian Young People's League.

After great kindness and hospitality received at the Church of the Divine Unity, Newcastle, the ship *S.S. Leda* started them on a voyage taking them 220 miles north of the Arctic Circle. The party consisted of myself as Leader; Paul Adams, of London, as Assistant Leader and Mountaineer; Edward Hutton, of Birmingham, Interpreter; Norman Williamson, of Doncaster, Medical Officer; Richard Bambridge, of Bristol, Ornithologist; Robin Thompson, of Dukinfield, Cheshire, Botanist and Mountaineer; Lyn Noble, of Pudsey, Yorkshire, Cartographer and Mountaineer; Anthony Rogers, of Bury, Photographer; Roger Mason, of Leicester, Geologist.

Arnoy is a small island positioned at Latitude 70 N, Longitude 20 E. It belongs to Norway and stands just off the North Cape. It is quite small, being 15 miles long by just under 9 miles wide, and the sea, which may be observed from almost any part of the island, separates it from the wild beauty and belligerency of the north Lyngen mountains. The island itself consists chiefly of mountains, valleys and high plateaux formed by glaciers and the movement of ice. We went to explore, for much of it was unvisited; to mountaineer, for much of it was unclimbed, and to test ourselves on long days out.

On the south of the island is the fine Langfjord, cutting almost into the centre of it. Here we made our first base-camp, having been landed by the Police Commissioner of the district from a boat that was a dream of boyhood adventure. The time was 2.20 a.m., but perfectly light, for this was still the period of the midnight sun. The Langfjord surprised us and we soon found it a paradise for the botanist. We looked at the mountains surrounding us, the low mist that hung about them like curious inhabitants anxious to see what the strangers were up to. At last we had come to our destination.

Before reaching Arnoy we had spent a year on and off getting ready for it, training in Derbyshire and North Wales. We were anxious to get out and get going, but the weather thought otherwise. We managed to get a small party of three to Fugloy Island, just north-west of Arnoy and uninhabited save for birds; we even managed a reconnaissance of the island by traversing the Svartind (our first "first ascent"), but the rain and wind just kept on coming. My feet were hardly warm in four days. Two tents let us down. The Fugloy party returned after three days, tired, wet and hungry, having accomplished a fine job. But not an inch of dry clothing could be found anywhere: tents, sleeping-bags, everything was as wet as the fjord itself.

Local fishermen visit base camp. Note U.Y.P.L. flag. Thompson, Mason and Treacher in picture.

So we moved to the settlement of Akkervik and were kindly lent two rooms in the old school there. Akkervik is at the mouth of the Trollsdalen, the most lovely valley I shall ever see, surrounded by ridges and peaks of delightful form. Before we left, the three unclimbed peaks of the area had British cairns on their summits! One peak at least presented climbing problems of some interest. Akkervik itself is a well organized small fishing centre, boasting a shop, a post-office, telephone and quay, with thirty or so houses made of wood and painted either white or red or green. There is a little farming during the short summer. Altogether, Arnoy possesses four main centres of habitation, and while life may appear rough in comparison with ours, it is well organized, comfortable and simple.

From Akkervik our main work was done. Work may sound too strong a word, for so much pleasure was gained from it. But work it was. Teams of no less than three in number left from time to time, eventually covering the whole of Arnoy. Periods away were between 18 and 20 hours, our record being 40 hours over rough ground. This was a fine performance for a young team, and the League can rest assured that a full report can be written covering every aspect of the island's life and construction. Discoveries were made—some of them most unexpected.

In addition to visiting the island of Fugloy, already mentioned, a party spent a hectic time under bad conditions making a speedy reconnaissance of the island of Vannoy, 12 miles west of Akkervik on Arnoy. Ours was the first British party to land there

The weather on the whole was good, and the colours were beyond description. High in the centre of Arnoy we put up a small, lonely intermediate camp. Sometimes, with its possibility of tea and hot soup when we came back tired, it "saved our life". We were allowed to rest at the camp before passing on to Akkervik which was a long trek when weary, of four hours or so. In this wild and desolate spot, hemmed in by a massif of jagged and pointed peaks, two lakes giving power to a huge waterfall, and snow patches reminding us that winter here was cruel, stood our little tent. And on it a Union Jack and a U.Y.P.L. flag, specially made before we went. When we saw these at a distance it was rather like coming home.

Three and a half weeks after landing, the party made its farewells, returning to England on a journey that contained more adventure than it was supposed to have had. We learnt a great deal about Arnoy, but perhaps we learnt as much, maybe even more, about ourselves and the art of living together. For we proved to be a very happy party even at the height of fatigue, and we had known what it was like to be tested.

Arnoy is a wonderful place.

Inter-Church Youth Conference

To be held at Stand Chapel, near Manchester, on November 2 and 3 is a week-end conference sponsored by the North Lancashire Region. Its theme: *My Approach to Religion.* Those taking part will represent local church youth groups, the Young Friends and the League. The aim is to provide an opportunity for fellowship and the exchange of views and beliefs between young people of differing movements and denominations. Hospitality is being provided by members of the Stand Branch U.Y.P.L. The service in Stand Chapel on the Sunday will be conducted by members of the conference.

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 27, 1957

Aberdare, Highland Place, 11 and 6, Supply
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. S. E. Bowen
Aberystwyth, New Street Meeting House, 11, Rev. J. Marles Thomas
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30, Dr. H. J. McLachlan, 7, Mr. Angus Mair
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. G. E. Prentice
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall.
Birkenhead, Unitarian Church, Bamborough Road, 6.30 (November 3), Mr. F. A. Fitzpatrick
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Herbert Crabtree
Birmingham, Waverley Road Church, and Moor Street Mission, Small Heath, 6.30, Rev. E. H. Marris
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. E. B. Short
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall.
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Miss F. Hardy
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Connell.
Bridgend, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Rev. John Rowland, 6.30, Barbara Ravensdale
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Supply
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth.
Bury, Bank Street, 11 and 6.30, Rev. F. M. Hyde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Mr. Cedric Parsons
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Iris Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quinn.
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. L. A. Gribble, 6.30, Miss Wragg
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn.
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Coventry, Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. Dicks
Croydon, Free Christian Church, Wellesley Road, 11, Rev. W. Waddington (also 6.30 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
Denton, Wilson Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier.
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. B. Platt
Ditchling, Old Meeting House, 10.45, Miss H. K. Watts
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Wheatley
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. F. J. Hamblin
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. F. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Peaston
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taverner
Exeter, George's Chapel, South Street, 6.30, Mr. Norman Stevens
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John Cavalier
Gloucester, Barton Street, 3, Rev. J. M. Quinn
Guildford, Ward Street Church, 11.15, Mr. E. R. Garrett
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, Rev. J. B. Tonkin, 6.30, Mr. W. Austin Davies
Hastings, Free Christian Church, South Terrace, 11, Supply, 6.30, Rev. Dennis Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall.
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Stephen Pryce
Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. Eliot W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Sundays, Miss J. E. Lambert, The Little House, Garth Road, 11, ——
Lewes, Westgate Chapel, 11, Rev. Dennis Hilton
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kenworthy
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. Kenyon
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murray
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kenyon
Liverpool, Hope Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Mr. W. McMillan
London, Bell Street, Edgware Road, 6, Rev. Walter Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mrs. E. Savage
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. Graham Short
London, Forest Gate, Upton Lane, 6.30, Rev. F. Hankinson
London, Golders Green, Hoop Lane, 11, Rev. R. Taylor, 6.30, Rev. K. C. Thatcher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Greenhalgh (also, 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Ronald P. Mair
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Thatcher
London, Ilford High Road, 11 and 6.30, Mr. T. E. Dalton
London, Islington, Upper Street, Prebend Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. John Kielty
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. W. Waddington
London, Mansford Street Church, Bethnal Green, 6.30, Mr. S. R. Martin
London, Richmond Free Church, Ormond Road, 11, Rev. Walter Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mrs. A. D. Mitchell
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. Grieve
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hillaby
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Rev. W. J. Teague
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Barnes
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Kenneth Wright
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (November 3), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill.
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. K. Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Merthyr, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Rev. D. C. Dore
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Tonks
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Patton
Newchurch (Rossendale), Bethlehem Unitarian Church, 2.30 and 6, Rev. A. J. Long
Northampton, Kettering Road Church, 11, Miss N. Patenall
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal.
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. E. H. Kinsley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillaby
Ringwood, Hants, The Meeting House, 6.30, Dr. J. C. Flower
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bark
Rotherham, Church of Our Father, 10.45 and 6.30, Supply
Sale, Atkinson Road, 11, Rev. John Gill.
Scarborough, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. P. Smith
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorell.
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Principal Rev. F. Kenworthy
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Mr. P. J. Pitman
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Mrs. J. Williams
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Sunderland, Presbyterian Unitarian Chapel, 11, Rev. C. Barker
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. B. Viney
Swindon, [illegible] Hall Road, 10.45, Studies, 6.30, Mr. D. Smith
Taunton, Mary St. Chapel, 11, Rev. W. H. Connell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kemp
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Fisher
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eastman
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month), Rev. Arthur Peacock
Wallasey, Memorial Church, Manor Road, 11, Miss H. Dixon-Williams, 6.30, Rev. L. A. Gribble
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. H. Madison
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. L. Kemp
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also, 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, Mrs. Eva Gill.
York, St. Saviourgate Chapel, 6.30, Women's League Service
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 131 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 2521
Unitarian Fellowship of Australia, 1 Gibb Alley, Melbourne, C.1. Minister: Rev. W. Botterill. Meetings as advertised.
Spotswood Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Botterill

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. A. P. Kenney

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Services suspended — Enquiries — Mrs. Warren, Tel. 41-271

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Marcus C. Rathbone

THE LINDSEY PRESS

SCIENCE AND THE QUEST FOR GOD
by Alister C. Hardy, M.A., D.Sc., F.R.S.
(*Essex Hall Lecture*)
1/6 by post 1/8

UNITARIAN CHRISTIANITY AND THE TWENTIETH CENTURY
by Sydney H. Mellone, M.A., D.Sc.
. . . a lucid and comprehensive account of Unitarianism
1/- by post 1/2

THE FAITH OF A SCIENTIST
by A. C. Hardy, M.A., D.Sc., F.R.S.
6d. by post 8d.

A RATIONAL RELIGION
by John Rowland
6d. by post 8d.

THE LINDSEY PRESS
15 GORDON SQUARE, LONDON, W.C.1

Change of Address

Rev. W. J. McEldowney, 8 Grosvenor Road, Newcastle-under-Lyme, Staffs.

Holiday Accommodation

A WARM WINTER is assured for guests at NORMANHURST, the small, quiet and friendly Hotel for late holidays. Winter rest or convalescence. A lovely home recommended by Unitarians, members Toc H, W.V.S., etc. Special November terms 5/7½ guineas weekly, including full board, early tea, fresh fruit daily, heated bedroom (central heating everywhere). Breakfast in bed (nominal charge). No gratuities. Vegetarian if desired. Two comfortable Lounges. Facing South, opposite covered Promenade. Near warm Sun-Lounge. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Hastings 4784.

NEWS REVIEW—*Continued*

Bolton : Bank Street : On Sunday, October 13, the new Children's Church was opened in a room adjoining the School Hall. This was quite an occasion for the children, who had previously met in one of the vestries of the chapel. It was also an occasion for Mrs. Price, who attended the first Children's Church at Milton, Mass., when she was evacuated to America during the war. After the morning service, the congregation adjourned to the School for cups of tea and to admire the Children's Church, which is a beautiful place with walls painted in Arctic blue, decorated with gold stars. The communion table, now painted cream, which was formerly used in the Chapel, is believed to be the original one dating back to the Chapel's foundation in 1672. The children will be encouraged to take a large part in conducting their own services, and will be trained in the art and practice of worship.

Since the inauguration of the Rev. E. Shirvell Price in June, which was conducted by Dr. Cyril Flower, Bank Street is once again becoming a live force in the town. Last month at the Congregational Fellowship, Mr. Price gave his American Odyssey, illustrated with coloured films, in which he gave some interesting facts on the religious resurgence in America.

With the School Hall now redecorated, the new Children's Church, and the Chapel to be decorated next year, we are looking forward with new hope to the future under Mr. Price's able leadership.
W.H.C.

Dukinfield : The 250th Anniversary Bazaar—a prelude to the Anniversary Services to be held on Sunday, October 27—was held on Friday and Saturday, October 18 and 19. On Friday, Mrs. L. Pollitt officially opened the bazaar after a short but pointed speech in which she paid tribute to the splendid spirit of service shown by the congregation with which her family has been closely associated for over fifty years. Mrs. N. T. Ashton, a former Mayoress of the town and also an active member of the congregation for many years, was in the chair, and she also paid tribute to the service, especially the public service, rendered by members of the congregation.

On Saturday, Mr. H. Saxon Tate, of Liverpool, was the official opener. Mr. Tate is the great, great grandson of Sir Henry Tate (Bart.) who himself was the son of a Dukinfield Old Chapel Minister, the Rev. William Tate who was ministering to the congregation at the end of the 18th century. Mr. H. Saxon Tate, who seemed to be fairly well acquainted with the chapel history, used his knowledge to make some telling, and often witty, remarks about the state of affairs in the early days, and he had his large audience with him right from the start; even the hundreds who could not crowd into the large hall must have caught the enthusiasm of the meeting. The Chairman was Mr. F. P. R. Hinchliffe, M.A., who was, if anything, even better acquainted with the long and splendid history of the chapel, and by careful selection and appropriate illustration, made this history live again for the benefit of a highly appreciative audience. Mr. Norman R. Stephens, who as the chapel treasurer appropriately thanked both the opener and the chairman, appealed for all present to "empty their pockets" before they left. His verbal seed did not fall on stony ground because at the close of the proceedings on Saturday night a sum of over £1,600 (sixteen hundred pounds) had been raised, with subscriptions still coming in.

Newcastle upon Tyne : Fellowship Services were held on Sunday, October 6, 1957, and for the first time since the inauguration of Fellowship Sunday by the late Rev. Herbert Barnes in the early years of his ministry at Newcastle upon Tyne, the Church was without a minister. It was appropriate, however, that the visiting preacher should be the Rev. S. P. Whitehouse, of Dukinfield, as it afforded the opportunity of renewing friendships formed when he was in Newcastle for a period some twenty years ago whilst Mr. Barnes was ill. Mr. Whitehouse emphasised that fellowship—genuine fellowship, not the sickly, sentimental kind—must be based on moral and spiritual fellowship. On this note the friends and members of the Church of the Divine Unity will dedicate themselves under the leadership of the Rev. John Storer when he comes to Tyneside early in the New Year.

At the evening service, Mr. Whitehouse introduced those friends who had become members of the Fellowship of the Church during the past year, and on Monday, October 7, the members of the Church Management Committee were hosts at the Annual Fellowship Tea. The week-end was very happy.

North and East Lancashire Unitarian and Free Christian Lay Preachers' Association

The Fifth Annual General Meeting of the members of the Association was held at the Unitarian Chapel, Preston, on Saturday, October 12, 1957. Mr. W. R. Gosling, the Chairman of the Congregation, was unavoidably prevented from giving a welcome but this was done by the Rev. W. A. M. Holliday and the Secretary, Mr. K. Empson. Mr. J. Walker (Bolton) opened with prayer and the President, Mrs. F. Simon (Newchurch), was in the chair. The President declared the Vice-President, Mrs. F. Wager (Preston), as President for the coming year. A vote of thanks was moved to all members of the committee and officers. Several non-members attended the meeting as observers and their presence was suitably welcomed by the President. It was decided to hold the 1958 meetings at Astley in response to invitation. Both the Treasurer and Secretary's Reports were adopted. 763 services have been conducted under the auspices of the Association since formation. After an excellent tea, provided by the Preston ladies which was suitably acknowledged, the service of affirmation was held.

ADVERTISEMENT RATES
Births, Marriages, Deaths, Changes of Address
2 lines, 6s. 0d. minimum. Each additional line, 1s. 6d.
Miscellaneous — Prepaid
6d. per word, minimum 5s.
W. [illegible] Limited,
[illegible]
[illegible], London, W.C.1
Telephone: [illegible]
Display Rates on Application   Special Terms for a Series

Printed by [illegible] and published by The Inquirer Newspaper Co. Ltd., at the Registered Office, 14 Gordon Square, W.C.1 [illegible]